

Last week we gave an excellent article on the subject of "our publishing interests," from the pen of Bishop Andrew. This week we give another article on the same subject, from the pen of Rev. R. A. Abbey, that our readers may have some idea of the views entertained on this subject by different persons. We are by no means prepared to endorse all the views expressed by Bro. Abbey; still, there is much in his article well worthy of attention.

We copy from the *Nashville C. Advocate*:

OUR PUBLISHING INTERESTS.

Mr. Editor: I agree with you that material angles are necessary in the framework of our publishing interests. Several things are required to be done in the practical working of the business, and as you ask for suggestions in this line, very cheerfully give you a few of such as I have in mind.

1st. In order to anything like a thorough reading of books over the country, commensurate somewhat with the necessities of the case, and the ability and dignity of the Church, the work must be done mainly by means of local conference societies; and they must operate, to at least a great extent, by means of colporteurs proper. A few, and but a few, books can be sold merely offering them for sale, and through the preachers. We must carry them into the country to where the people live. We must create a demand by furnishing supplies—and a further and further demand by further and further supplies, and so on.

2d. These Conference Societies are each one at home, and can do more there than any other person or society can. They know all the local circumstances, and all the local circumstances know them. The Mississippi Conference Book and Tract Society, for instance, can put into circulation, in the bounds of this conference, more books and tracts than the Publishing House and all the other conference societies together can do. And so of each other society working at home.

3d. These conference societies must, if we expect to work to advantage, do something worth while, and avoid commercial embarrassment—sustain themselves, and not hang continually on the paps of the Publishing House. The legitimate business of the Publishing House is the manufacture and sale of books. But heretofore we have been making it commission-merchant-general for the whole Church. Then in this way you have created a capital of several millions—and even then it will not work to advantage—for the business in each section of country must be conducted by some persons organized into a society, or other, who are on the spot; and there is all over the world so much human nature in mankind, that men will take greater interest in the management and control of a capital and business with a local, home character, than that which is only the common interest and property of the Church and country generally.

4th. Careful examination and sound experience will teach that it is better, safer, and more prudent, both in the commercial and ecclesiastical respects, to raise this local Conference capital for local operation, not by donation exactly, but in a way that will keep the persons who furnish the money identified and in connection with the enterprise by a continuous interest in its success, so as to secure their constant sympathy, co-operation and support. In this way you have not only a patron, but a fast friend and active supporter, to disseminate information, distribute catalogues, and secure and send forward custom, in every neighborhood, away back and all over the country. He is himself interested in his neighborhood school, the Sunday school, and his neighborhood generally. He has a catalogue and a good word for the schoolmaster, the Sabbath school teacher and the neighbor—and in this way you throw not a little custom in the way of the Conference Agent; and in this way, too, he will be all likelihood, if you arrange the matter judiciously, repay back to the society, or agent, four times the amount of pecuniary interest he has in the business. Each and every one may not do this; but take them all together they will. Men who are willing to invest a considerable sum of money—say one, or two, or five hundred dollars, in a business of this sort—are men of enterprising and active benevolence, and are not, as a general thing, going to turn heedlessly away from an association of large benevolent outlay, of which he himself forms a part, which he has assisted in raising up, and in which he, and his children after him, have a continuous interest. It is believed to be better for the society to raise money in this way than by a clear donation—for then the donor feels and takes no special interest in the matter.

5th. The interest may be fixed or contingent. A fixed interest is best for both parties. Let the contributor have an annual stipend in books, proportionate to the amount of his investment. This, at the same time that it is better than cash to him and his children, is, when the agent pays cash for all his books, (which should always be the case,) only sixty cents in the dollar to the society. The advantages of this plan are—First, it secures the money—several preliminary matters being well arranged—promptly, certainly, sufficiently. Second, it secures so far the great end we all have in view—it spreads the books. One of the oldest and most enterprising and prominent members of our Conference, writing me a short time since, from the lower end of the Conference, in the subject of the line of policy established by our Board of Managers, says:

"I like this item very much. It will be the means of spreading the books; and the great idea of the Conference is to spread the books. Without spreading the books I would not give a cent for it."

That is sensible. The same thing that spreads the books fosters the mercantile aspect of the business. This annuity in books and tracts will, in some cases, be called for, and some not. They will be called for: First, where they are needed for family use; and in these cases the society of course greatly prefers they should be called for. These are the places where we want to "spread the books." Second, the annuity will be called for in tracts, where the person is willing, himself or family, to distribute tracts where they are needed; and in these cases you have secured a tract distributor to that extent, without cost to the society's funds.

Many wealthy persons, not particularly in need of either books or money, would not receive the annuity as such, but will pay for books when they need them. Many tell me so on subscribing. My wife, that in \$22,000 now subscribed to our Book and Tract Society, about two-thirds or three-fourths of the annuities will be called for either in books or tracts for distribution, or both. The annuities are to be "applied for within the year."

6th. In order to raise this capital promptly and well, it should be in sums of not less than one hundred dollars. Let the quarters and dimes go into other funds. And for this purpose you need something in the way of an encouraging premium that will answer several ends at the same time.

1st, it should be substantially and permanently useful to the family; 2d, it should be strikingly useful and sufficiently genteel; 3d, it should possess sufficient novelty to make it attractive; 4th, it should be or possess the character of a souvenir of the most chronological and far-reaching nature, going down the stream of one's posterity, if not to the end at least part way there; 5th, it should be what is not now known in society—an instrument for the perpetual conveyance of the genealogical statistics of a family downwards. This may be a little "farther along" than the life-membership certificates which have so well served their purpose. Perhaps all the better for that. I could not explain this item to you as we have it arranged without taking too much time, and a partial explanation would be worse than none. It may suffice to say that it admirably supplies a desideratum in the perpetuity of the genealogical statistics of a family, and takes well and is regarded as valuable.

7th.—The capital of the society should be held strictly as capital, not to be increased or diminished by the current business of the society. All profits coming in from all quarters; profits on sales, donations procured by the agent or agents, legacies, etc., should be expended annually in the gratuitous distribution of tracts and books somewhere; or, which is the same thing, the support of colporteurs, where their profits on sales will not support them. In this way the society can neither become richer nor poorer. If you wish to enlarge your business raise your capital; but let the capital remain untouched, except in the purchase of goods. Let all purchases be made for cash, and of course sales will be made for cash, or at wholesale, to merchants for negotiable paper, or to preachers—as the agent and society are on the spot and well acquainted with each one, on such time and in such way as may best accommodate them, and secure, in the safest way, the end we have in view.

8th.—There will be very little difficulty, none in fact, in raising a separate fund, by donation, to defray the expense of the premiums above spoken of; and the annuities to shareholders, on a capital of twenty-five or thirty or forty thousand dollars, will require in their payment but a small portion of the annual collections of an agent. So you have a clear capital of whatever the amount may be, in cash, unburdened to the amount of a dollar in any way.

The plan on which we are working in this Conference has been carefully matured by competent business men. Its legal aspect, its commercial aspect, and its ecclesiastical aspect has been sufficiently looked into. And every man who has had the matter explained to him, or who understands it, so far as I know, pronounces it the most promising ecclesiastical enterprise he has seen, except perhaps a very few who have been heard of, who seem not to have examined the matter only upon mere rumor. I could give you the names of more than three hundred men who have looked into it, safe, prudent, business men, and who approve of it most heartily and give it their cordial support. I have heard several first class business men declare it founded on a more solid commercial basis, in their judgment, than any mere mercantile house is in the common course of business. For myself, I do not hesitate to believe, with what mercantile education I have been able to acquire in sixteen years' close labor in the heavy channels of commerce, that our plan of book distribution, for a local operation, is a good one. Experience may indicate improvement in matters of detail, as we pass along, which ought to be carefully noted, and no doubt will be by those who may succeed us in the Board of Agency.

Our capital stock, at present, is fixed at \$25,000. For a legal reason we could not make it larger at this time; and in fact we then thought that that figure would answer very well; but further experience and consultation with substantial business men, inclines to the belief that we shall ask its enlargement to fifty or one hundred thousand at the next meeting of the Legislature, provided our Conference shall, at its next session, deem it advisable.

Money invested and used in this way, it cannot but be seen, is precisely equivalent to that sum in the hands of the agents at Nashville. We have twenty-three Conferences. Ours is, it may be presumed, about an average as to ability. We can easily raise a capital of fifty thousand dollars. Now if each conference would raise a fund to average even thirty thousand, you have an aggregate of \$900,000; or if only twenty thousand be the average, you have a fraction under half a million. This can be done if we will say so. There can be no difficulty in raising such amounts in each conference, as experience shall determine, can be safely and prudently used in this way. We have only to undertake it in a right spirit.

The Publishing House should, in our judgment, have a sufficient capital, by endowment in some way, to enable the agents to push forward their catalogue rapidly, and to publish books in sufficient quantities to meet a demand five times greater than they have heretofore had; and these orders should be accompanied with cash, at least from the conference societies.

With a Publishing House in such circumstances and relation, and societies of this sort in each Conference, you can do something in the way of book and tract distribution worthy of the Church, the country and the age, and make a moral and religious impression upon society; and you will soon place Methodism where it belongs.

R. ABBEY,
Agent Book and Tract Society, Miss. Conf.

ARE THE WOMEN TO BLAME?—The crisis has raised the question whether crinoline is to be blamed for it. The women's account is being made out, and the balance is against them. St. Paul's prescription for womanly attire would, if followed, have altered the case. The letter of our elegant foreign correspondent, this week, will give interest to the following item on Brussels lace. The New York Herald thus holds forth:

"The total value of the imports for the fiscal year ending June 30, 1856, was \$314,639,942, of which, for articles of luxury consumed by women, we have spent \$43,624,558. Forty-three millions of dollars! That is equal to the whole product of the gold mines in California for one year—and that would have more than sufficed to have saved us from the crisis. Of this sum \$31,218,766 were paid for silks and manufactures of silks; \$6,376,853 for laces and embroideries; shawls, \$2,529,771; gloves, \$1,944,550; furs, \$864,731; jewelry, \$844,630; silk and worsted piece goods, \$1,335,241.

We expended 25 millions more for silk than for sugar, and so on. We have omitted many items which would tell against the women, as it may be urged that men consume a portion of the articles above enumerated. The articles omitted, 'bijouterie,' artificial flowers, French shoes and boots, fancy articles, and the thousand-and-one fripperies that make up that wonderful mystery, a fashionable woman's attire, would more than balance the account. There is a little item of \$42,000 for perfumed soap, which is quite a good index to the whole thing."

November.

Now the wind moans dull and drear,
Misty vapors cloud the plain,
Whitens November's leafless trees
Throb against the window pane.

What though now we can no more
On the skies of summer gaze,
Let the poker's aid restore
June's bright substitute—a blaze.

Doubtless on that coal you've hurried
Ruthless o'er the centre bar,
In the pre-deluvian world
Glanced the lost Pleiades star.

Perchance an oak, whose branches bent,
Witnessed many a tryst of love,
Whose gnarled and mossy stems have sent
A sigh responsive through the grove.

When first the world was fresh and young,
And patriarchs watched thine acorns drop,
Whitest birds that chased the summer, sang,
First waited on thy leafy top.

And now old oak, that thus hath been
For centuries of leaves bereft,
Since thou canst tell not what thou'st seen,
We'll make the most of thee that's left—
So ply the poker—touch it lightly—
Now the fire is blazing brightly.

A Well-Bestowed Charity.

A noble-hearted widow lady was walking, one morning in the streets of Cincinnati, when a poor lad, with tattered garments, solicited her charity. His voice was very sad, and his hunger-punished face, and thin half-frozen hands, attracted, irresistibly, the lady's attention.

"Where is your mother, my poor child?" she said very kindly.

"She is dead, ma'am," he replied.

"And your father?"

"Dead, too," said the little fellow; and the blue lips twitched, as he shivered in the keen wintry air.

"Have you nobody to take care of you, and give you food and clothes?"

"No ma'am; nobody cares anything about me now," sobbed the child; the voice of woman's sympathy unsealing the fountain of his lonely, desolate heart.

"Then come with me, and I will give you some food; and she took the poor boy by the hand and led him into her pleasant home, where his immediate wants were quickly supplied. She then gave him over to the care of a waiter, who brought him back after an hour or two, which had been spent in bathing, brushing out his tangled hair, and dressing him in a plain, clean suit of child's clothing.

He looked quite another boy when he entered the cheerful sitting-room again, and the lady's heart warmed toward him as she drew him to her side. Could she send him back into the cold and evil world again? Could she see the door closed after that thin, frail little figure, and feel no self-reproach? No! he should not leave her. She had an abundance of this world's store, and he should be trained up under her roof; and who can tell whether he might not prove a useful man in society, and a blessing to her declining years.

The boy was sent to school, and soon made rapid progress, showing that he possessed talents far above the ordinary level. He entered college early; and while there, it was with the deepest joy and thanksgiving to God, that his adopted mother learned, in a letter overflowing with love for her, that he had become the subject of renewing grace, and that he designed entering on a course of theological studies as soon as his collegiate course was completed.

Her highest anticipations were now fully realized, and with an overflowing heart she blessed the Lord for his infinite mercy. She saw him graduate with the second honor of the class, and felt a mother's pride as she pressed his hand after the commencement exercises were over. His eye was bright with hope and excitement as he bent it lovingly on her, and gave her his arm as they left the crowded hall; hers were dim with tears of pleasure.

The same success which had attended him through college were also achieved in the seminary, and he entered on his labors as a pastor with a zeal and whole-heartedness which was richly crowned by the Divine blessing.

He now ranks among the first doctors of Divinity in our country, and has been eminently useful in the vineyard of his Master. Many who now rejoice in the hope of salvation through Jesus, trace their first conviction of sin to his earnest, faithful preaching, and we trust that the Great Head of the Church will spare him yet many years to labor in the cause in which he has devoted his life, and that he may still be able to cheer the grave-yard journey of his generous benefactress even down to the dark valley and shadow of death.—*New York Chronicle*.

THE FINANCIAL REVOLUTION ABROAD.—How it works.—The money panic is not to be confined to the United States, that is certain. Read the foreign news and see how—as we are just getting over it here—they are getting into it, heels over head, there. On the Continent it has already assumed the form of a violent epidemic—spreading far and near, and carrying destruction in its track. This is no exaggeration. The facts bear it all out. Thus, the Bank of France threatens to raise the rate of discount; the Bank of Holland runs up its rates to 5½ per cent.; the Bank of Prussia 6½ per cent. As usual, in the midst of such a revolution, moral delinquencies and deeds of desperation frightfully increase. As witness, the blowing out of the brains of a prominent stock jobber at Vienna, and the disappearance of another with £25,000 belonging to the Paris Bourse of two speculators—one with a deficit of three millions, and the other of one million eight hundred thousand francs. So we go, Turkey, too, is "tight" as well as we Christians. The infidels' paper money, we are told, has fallen 20 per cent.

The squall in Europe, then, is but the beginning. When they fully realize "the situation" on this side, look out for breakers both in England and on the Continent.—*N. Y. Express*.

LEARN TO SWIM.—To be a good swimmer is not only to possess a manly accomplishment, but it is one of those means of self-protection without which one must live in frequent danger. In all the great disasters on our lakes and rivers, by burning or sinking boats, it is evident that a large proportion of the lives lost are those who cannot swim, and are thus reduced to utter helplessness at a time when they most need all their power. The husband or father is as feeble and useless as the wife or daughter he would save. It is cheering to read occasionally of ladies declining the assistance of male friends, and with the coolness of conscious power, waiting until the proper moment to spring into the water and swim to help. Such an incident happened on Lake George last summer, and again on the Mississippi this season. In each of these instances a lady swam nearly a mile without assistance. Children should be taught to swim in early life. Boys and girls should be taught as soon as they are eight or nine years old; and once acquired, the art is never forgotten.

Jefferson's Portrait of Washington.

The subjoined sketch of the life, character and services of Washington is from the pen of Mr. Jefferson, and is to be found in a letter of his to Dr. Walker Jones, dated at Monticello, January 20, 1814. It is a powerfully drawn picture, and being entirely free from fulsome panegyric, or attempt at exaggeration, we commend it to the careful attention of our readers, as embodying in a short space all that need be said of that great and good man. It is written in the concise and vigorous style for which its illustrious author was so remarkable, and is worthy of being treasured in the memory of every admirer of the "Father of his Country," or the immortal writer and signer of the Declaration of Independence.

"I think I knew General Washington intimately and thoroughly; and were I called on to delineate his character, it should be in terms like these: His mind was great and powerful, without being of the very first order; his penetration strong, without being so acute as that of Newton, Bacon or Locke; and as far as he saw no judgment was ever sounder. It was slow in operation, being 'little aided by invention or imagination, but sure in conclusion."

Hence the common remark of his officers, of the advantage he derived from councils of war, where, hearing all suggestions, he selected whichever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of action, if any member of his plan was distracted by certain circumstances, he was slow in a re-adjustment. The consequence was that he often failed in the field, and rarely against an enemy in station, as at Boston or New York. He was incapable of fear, meeting personal danger with the calmest unconcern.

Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration was maturely weighed; refraining if he saw a doubt; but when once decided going through with his purpose whatever obstacles opposed. His integrity was most pure, his justice the most inflexible I have ever known. No motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was, indeed, in every sense of the word, a wise, a good and great man.

His temper was naturally irritable and high-toned, but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever, however, it broke its bounds, he was tremendous in his wrath.

In his expenses he was honorable but exact, liberal in contributions to whatever promised utility, but frowning and unyielding in all visionary projects, and all unworthy calls for charity. His heart was not warm in its affections, but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person, you know, was fine, his stature exactly what one would wish, his deportment easy, erect and noble, the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, neither possessing copiousness of ideas.

In public, when called on for his opinion, he was unready, short and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation with the world, for his education was merely reading, writing and common arithmetic, to which he added surveying at a later day.

His time was employed in action chiefly, reading little, and that only in agriculture and English history. His correspondence became necessarily extensive, and, with journalizing his agricultural proceedings, occupied most of his leisure hours in doors. On the whole, his character was in its mass perfect—in nothing bad; in few points indifferent; and it may truly be said, that never did nature and fortune combine more perfectly to make a man great, and place him in the same constellation with whatever worthies have merited from man an everlasting remembrance; for his was the singular destiny and merit of leading the armies of his country through an arduous war, for establishment of its independence, of conducting its councils through the birth of a government, new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military; of which the history of the world furnish no other example. I felt on his death, with my countrymen, that 'verily a great man hath this day fallen in Israel!'

CAMP MEETINGS.—A good old Methodist brother a few days ago gave a lecture on camp meetings, which impressed us more favorably than these institutions than we were wont to believe. He held that their prototype might be seen in grove meetings instituted by God himself, and if the authority of the Bible be relied on, that they are right. The ancient Israelites used to dwell "seven days in booths made of the boughs of goodly branches of palm trees, and the boughs of thick trees, and willows of the brooks, to rejoice before the Lord." Camp meetings were commenced by the Presbyterians, Baptists, and Methodists in this country, and they held their first meetings on the banks of the Red River, in the State of Kentucky, in the year 1799. They were originated in the South, by two brothers, named McGee, one a Methodist and the other a Presbyterian. They left Tennessee on a religious expedition to Ohio, and while traveling stopped at a settlement on the river to participate in sacramental exercises. The neighbors collected and invited the brothers to hold forth. In a few days the Methodist brother got all the hearers, and the Presbyterian retired.

Thousands assembled from the surrounding villages, providing themselves with tents and provisions, and when the exercises closed, hundreds went home rejoicing. Our pious friend argued that in getting up camp meetings, they only pursue the course which educational and political associations adopt, and that if secular bodies hold conventions, get up mass meetings, print flourishing placards, advertise distinguished speakers, and resort to clap trap in order to get up excitement, they have an equal right to hold general convocations, and thus animate each other by their presence. Another argument used, was that Jehovah used to unite his ancient people in the bonds of fellowship by ordination of feasts, which required them to congregate, and hold social intercourse in the Holy City, and when they became wicked their return to those festivals was instrumental in their restoration.

Again, he said, that in church in towns and villages there was a certain degree of restraint, but at camp meetings when the Spirit moved a brother, he felt no delicacy in jumping up six feet and exclaiming, with a stentorian voice, "Glory to God!" Camp meetings were good places to get relief from the formality of city churches, with their pomp and parade; in nature's own temple one could give full vent to the outpourings of his feelings.

He believed that Christians ought, if they felt like it, praise God as loudly as the politician cheers his candidate.—*Columbus Times and Sentinel*.

THE DISCIPLINE ON DANCING.—A case came up before the late Tennessee Conference, which, as the Episcopal decision is already published abroad, we give for its general interest, from the *Nashville Advocate*:

As this matter has excited some interest, and involves the reputation of the Church, the late Tennessee Annual Conference, by vote, requested the editor to make a brief statement of the facts in the case, and of the decision of the Bishop, on a question of law submitted to him by appeal. This we now propose to do as briefly as practicable, and without partiality.

At the Fourth Quarterly Meeting Conference for 1856, an objection was urged to Mr. Elliott's character, because he had dancing taught in the boarding-house connected with the Nashville Female Academy, which is under the immediate control of Mr. Elliott. The Conference passed a resolution disapproving the dancing. At the Fourth Quarterly Meeting for 1857 the pastor of the Church renewed the complaint; and after hearing Mr. Elliott's defence a majority refused to pass his character. The presiding elder then stated to the conference that Mr. Elliott was before the body subject to charge for "improper conduct," as specified in the Discipline in the following words, viz:

"Quest.—What shall be done when a local elder, deacon, or preacher, is reported to be guilty of improper tempers, words or actions?"

"Ans.—The person so offending shall be reprimanded by the preacher having charge. Should a second transgression take place, one, two, or three faithful friends are to be taken as witnesses. If he be not then cured, he shall be tried at the next Quarterly Conference, and if found guilty and impenitent he shall be expelled from the Church."

It appeared, in the investigation of the case, that Mr. Elliott had dancing regularly taught in his boarding-house. This he admitted; but denied it was sinful or improper conduct, and was not condemned by the law of the Church; and that the law cited by the presiding elder had no application to his conduct; that the dancing taught in his house was for exercise, health and cheerfulness.

After considerable investigation the Quarterly Conference appealed from the decision of the presiding elder as to the application of the law in this case. The appeal was carried to the decision of the Bishop presiding at the late Tennessee Conference, Mr. Elliott acquiescing. It was further requested by those appealing that the question be taken to the College of Bishops at their next annual meeting, that a full expression of opinion might be given, Mr. Elliott pledging himself, as we understand, to abide the decision of the bishops, and that the Church, in case the bishops decide against him, should have no further trouble with the matter.

When the appeal was submitted to Bishop Early, he stated there is but one way by which the case can come to the College of Bishops, viz: the appeal must be made to the bishop presiding at the Annual Conference. He delivers his opinion, and then his administration goes before the College of Bishops for the sanction or disapproval of his colleagues. In this instance the Bishop, after carefully investigating the matter, affirmed and sustained the decision of the presiding elder, and caused to be placed on record the following written opinion:

"It is contrary to the spirit of the Discipline, and of the New Testament, to teach the art and science of modern dancing anywhere, and, therefore, the decision of the presiding elder, from which the Quarterly Meeting Conference of McKendree Charge, in the city of Nashville, has appealed, be and the same is hereby affirmed. October 9, 1857. J. EARLY."

GIVE GOD HIS DAY.—Reader, do not be a robber. He that steals breaks God's eighth commandment. Above all, do not rob God. Sunday is God's property. Give God his day.

I do entreat you, for your soul's sake, not to profane the Sabbath, but to keep it holy. Do not buy and sell, or idle your time on Sunday. Let not the example of all around you, nor the invitation of companions—let none of these things move you to depart from this settled rule: that God's day shall be given to God.

The Sabbath is one of the greatest blessings which God has given to man. Do not make a bad use of this blessing. He that cannot give God his Sunday is unfit for heaven. Heaven is an eternal Sunday. Oh, while you live, give God his day.

Once give over caring for the Sabbath and in the end you will give over caring for your soul. The steps which led to this conclusion are easy and regular. Begin with not honoring God's day, and you will soon not honor God's house; cease to honor God's house, and you will soon cease to honor God's book; cease to honor God's book, and by-and-by you will give God no honor at all. Let a man lay the foundation of having no Sabbath, and I am never surprised if he finishes with the topstone of having no God. It is a remarkable saying of Judge Hale, "Of all the persons who were convicted of capital crimes, while he was upon the bench, he found only a few who would not confess, on inquiry, that they began their career of wickedness by a neglect of the Sabbath."

Reader, resolve, by God's help, that you will always remember the Sabbath-day to keep it holy. Honor it by a regular attendance at some place where the gospel is preached. Settle down under a faithful ministry, and once settled let your place in church never be empty. Give God his day.

A QUERY FOR BAPTISTS.—A writer in the *S. C. Advocate* addresses the following to those whom it may concern:

Dr. Carson in his great work on baptism holds this language:

"My position is, that it (baptizo) always signifies to dip; never expressing anything but mode. Now, as I have the lexicographers and commentators against me in this opinion, it will be necessary," etc., etc.

Now the question that I am anxious to have solved is this: If all the "lexicographers and commentators" are against Dr. Carson, but a few years ago, in assigning but one meaning to baptizo, now comes it to pass that "all the lexicographers and commentators" are now in favor only with the dip dogma? Baptists now contend that all the lexicographers and commentators of any note are on their side, and in favor of immersion only. I should like to know very much indeed why and how it has come to pass in this age, in these times, that they prove a point they did not at the time of Dr. Carson's writing? I have made this inquiry time and again from the pulpit, but as yet have received no answer. Now I make this public appeal through the press, to see if I can obtain an answer.

A GOOD ANSWER.—An enlightened man once said to an ignorant Asiatic, "How do you know that there is a God?" The savage pointing to the human footprints near him, replied, "How do you know that men have passed this way?"

A Column of Scrape.

THE MUSTACHE IN THE ENGLISH PULPIT.—A writer in a late London periodical states that nearly all the English clergymen, living between two and three hundred years ago, wore the mustache. In the list of those who wore the beard on the upper lip, we find the well known names of John Donne, George Herbert, Robert Herbert, Jeremy Taylor, Thomas Fuller, and Robert South. The famous John Knox, and the celebrated John Bunyan, wore the mustache; also, Wickliffe, Cardinal Pole, Archbishop Cranmer, Bishops Ridley, Latimer, Jewel, Holbech, Threlkeld, Goodrich, Skip, Day, Archbishop Laud, and a host of others.

THE DECIMAL SYSTEM IN AUSTRIA.—The Austrian government has decided to introduce the decimal system in its currency, forthwith. New guilders (or gulden) are to be coined, the hundredth part of which is to be called a "Deut." Copper coins of a Half Deut, One Deut and Two Dents are to be issued, as likewise small silver coins, of the value respectively of five, ten, fifteen and twenty-five Dents. The copper Kreuzers being thus superseded, will probably be shipped in greater abundance than ever to the United States.

A CURIOSITY.—The Selma (Ala.) *Sentinel* has seen a silver coin, the property of Mr. Ellesberg, of that city, which is said to have been used by the Israelites before the destruction of Jerusalem, and must consequently be nearly eighteen hundred years old. On one side is the tree of life, and the words "Jerusalem the Holy," in Hebrew. On the other side is an urn, on which are inscribed the words, "Shekel of Israel." It is very poor silver, and, although as large as a half dollar, does not contain over fifteen cents' worth of silver.

WESLEY'S LITERARY LABORS.—Dr. Smith, in his History of Methodism, gives in an appendix a list of one hundred and eighteen distinct publications issued by John Wesley, besides taking part with his brother Charles in the publication of forty-nine poetical and musical works. These together make two hundred and fifty volumes. Some of them, it is true, were very short, and others were merely revised editions or translations of books which had pleased him. But some among them were considerable productions.

A TENDER REPROOF.—A very little boy had one day done wrong, and was sent, after parental correction, to ask in secret the forgiveness of his heavenly Father. His offense had been passion. Anxious to hear what he would say, his mother followed to the door of his room. In listening accents she heard him ask to be made better; never to be angry again; and then, with childlike simplicity, he added, "Lord, make ma's temper better, too!"

LONG-NECKED DRESSES.—In the early days of Pennsylvania, it is said there was a law—"that if any white female of ten years old and upward should appear in any public street, lane, highway, church, court house, tavern, ball room, theatre, or any other place of public resort, with naked shoulders, (that is, low-necked dresses,) being able to purchase necessary clothing, shall pay a fine of not less than one dollar, or more than two hundred dollars."

CLERGYMEN'S SALARIES.—Bishop Potter, of New York, has issued a Pastoral Address, calling upon the wealthy parts of his Diocese to be more liberal and prompt in their payments of the salaries of the clergy. The Missionary Committee also announces a deficit of \$2,500—a circumstance which the *Church Journal* calls a disgrace to the Diocese.

WATER AND MORALS.—A very slight declivity suffices to give the running motion to water. Three inches per mile, in a smooth, straight channel, give a velocity of about three miles per hour. Now, what is true of water is equally true of morals. The best of men need only a slight push from adversity to obtain a downhill momentum. Be careful, therefore, how you lose your equilibrium.

A lawyer, to avenge himself upon an opponent, wrote the word "rascal" in his hat. The owner of the hat took it up, looked ruefully into it, and turning to the judge, exclaimed: "I claim the protection of the honorable court. The opening counsel has written his name in my hat, and I have a strong suspicion that he intends to make way with it."

A PRAYER FOR THE TIMES.—Lord, save me from the sinfulness of my own heart and life!

Save me from the false doctrines, false authorities, and bigotries of sectarianism!

Save me from the ignorance, folly, and iniquity of fashionable religion!

Save me from the over-valuation of anything because it is not popular!

Save me from the awfulness of infidelity—from all forms of godlessness and hopelessness!

Save me from all social and political corruptions and delusions!

Help me to live and die a penitent, faithful, holy, and happy Bible Christian!

FIRST METHODIST MEETING HOUSE IN MAINE.—The first Methodist meeting house built in the State of Maine is in the town of Readfield. It was dedicated more than sixty years ago, by Rev. Jesse Lee. During the present season it has been thoroughly and beautifully rebuilt.

SENSIBLE ADVICE.—Says Mr. Micawber, "My other piece of advice," Copperfield, "you know. Annual income—twenty pounds. Expenditure—nineteen, eleven, six; result—happiness. Annual income, twenty pounds; expenditure, twenty pounds, eight, six; result—misery. The blossom is blighted; the leaf is withered; the god of day goes down upon the dreary scenes; and, in short, you are forever floored."

RELIGIOUS VANDALISM.—A curious instance of religious vandalism happened in Lombardy a short time ago. A gentleman at Monza, a great lover of pictures, died. Among other valuable old paintings he possessed two pieces by Rubens, the only pictures